Learning to negotiate reality: a strategy for teaching intercultural competencies

Berthoin Antal, Ariane; Friedman, Victor J.

WZB - discussion paper

Learning to Negotiate Reality: A Strategy for Teaching Intercultural Competencies

Ariane Berthoin Antal & Victor J. Friedman

SP III 2003-109

ABAntal@wz-berlin.de
victorf@ruppin.ac.il

ZITIERWEISE/CITATION:

Ariane Berthoin Antal & Victor J. Friedman

Learning to Negotiate Reality:
A Strategy for Teaching Intercultural Competencies

Discussion Paper SP III 2003-109
Wissenschaftszentrum Berlin für Sozialforschung (2003)

Forschungsschwerpunkt: Organisationen und Wissen	**Research Area:** Organizations and Knowledge
Abteilung: Innovation und Organisation	**Research Unit:** Innovation and Organization

Wissenschaftszentrum Berlin für Sozialforschung gGmbH (WZB)
Reichpietschufer 50, D-10785 Berlin
Telefon: +49 30 25491-201, Fax: +49 30 25491-209
www.wz-berlin.de/ow/inno

Abstract

Managers in a global business environment work with people who have different values, behavioral norms, and ways of perceiving reality. Team members bring their different national and professional backgrounds to the table, and suppliers and clients come from different corporate cultures. Consequently, intercultural competencies have become important for a wider range and larger number of people in business than ever before. In order to prepare students to become effective in the multiple cultural contexts they will face, business educators must clarify what constitutes intercultural competencies and how to develop them within the context of a business school classroom. In this paper we present the idea of learning to "negotiate reality" as a core intercultural competence and we describe an approach we designed and used for developing this competence at an international business school in Europe.

Zusammenfassung

Die Fähigkeit, mit Menschen aus unterschiedlichen nationalen, professionellen, ethnischen und organisationellen Kulturen zu arbeiten wird immer wichtiger. Sei es in Projektgruppen mit Mitgliedern aus verschiedenen Ländern und mehreren Funktionsbereichen, sei es in Verhandlungen mit Kunden und Lieferanten: kulturell geprägte Werte und Verhaltensnormen beeinflussen die Erwartungen über Ziele und Vorgehensweisen und können zu Missverständnissen und Konflikten führen. Interkulturelle Kompetenz, im Sinne der Fähigkeit, ein gemeinsames Verständnis einer Situation auszuhandeln („negotiating reality") gewinnt in Organisationen immer mehr an Bedeutung. Dieser Beitrag beschreibt wie diese Kompetenz im Rahmen eines drei- bis viertägigen Seminars entwickelt werden kann. Die relevanten Theorien werden dargestellt und an einem ausgewählten Fall illustrativ angewandt.

Managers in a global business environment work with people who have different values, behavioral norms, and ways of perceiving reality. They negotiate with clients and suppliers from different companies and various countries, and they conduct an increasing proportion of their work in what is probably the most pervasive organizational innovation of recent years: multicultural project teams with people with diverse backgrounds. Consequently, intercultural competencies have become important for a wider range and larger number of people in business than ever before. In order to prepare students to become effective in the multiple cultural contexts they will face, business educators must clarify what constitutes intercultural competencies and how to develop them within the context of a business school classroom. In this paper we present the idea of learning to "negotiate reality" as a core intercultural competence (Berthoin Antal and Friedman 2003; Friedman and Berthoin Antal forthcoming) and we describe an approach we designed and used for developing this competence at an international business school in Europe.

Negotiating Reality: A Core Intercultural Competence

Until recently, intercultural management was essentially the domain of the select few managers who were on long-term assignments abroad or in the international office at headquarters. They developed the cultural knowledge and skills that they needed by living and working for several years, sometimes for their whole careers, as expatriates in a foreign country. Although expatriate assignments continue to play key strategic functions in global business (Berthoin Antal 2001; Black and Gregersen 1999), international responsibilities have spread into a far broader range of jobs since the 1980s (Barham and Oates 1991, Barham and Wills 1992, Bartlett and Ghoshal 1992). Intercultural competence is increasingly important because working interculturally is not just a matter of working across national boundaries, but also across many other forms of cultural differences, including different corporate and professional cultures.

Companies now require many, if not most, managers to interact effectively with people from very varied backgrounds, often for only short periods, such as in a negotiation or a task force (Berthoin Antal 1995; Davison and Ward 1999). Managers whose work entails these kinds of intercucltural interactions have little or no time to acquire knowledge about the cultures that the others come from. Under these circumstances, it is more important that managers come equipped with intercultural competence than with knowledge about a culture that is foreign to them (Barham and Berthoin Antal 1994; Lobel 1990). Intercultural competence for such managers encompasses understanding how culture influences expectations and behavior, including their own, and the ability to “recognize and use cultural differences as a resource for learning and for the design of effective action in specific contexts” (Berthoin Antal and Friedman 2003: 1). Managers who have this kind of intercultural competence are able to engage with people to learn what they need to know about the culturally shaped expectations and norms of their counterparts in each new situation.

The models that underlie discussions of intercultural competence posit several possible approaches to dealing with cultural difference: (1) denial, (2) defense, (3) minimization, (4) acceptance, (5) adaptation, and, (6) integration (Bennett 1998). The first three stances are not considered appropriate or effective, and international managers are expected, at a minimum, to accept cultural differences. Integration means that people are capable of reconciling cultural differences and of forging a multicultural identity. It is implicitly treated as the most advanced level of intercultural competence. However, integration can only be achieved by immersing oneself for a long period in a culture. Although it is relevant for expatriates, it is not realistic for most people with international responsibilities. Therefore, adaptation is the approach the literature generally recommends to managers (Adler 2002; Chaney and Martin 2000; Early and Erez 1997; Mead 1998). Bennett (1998: 28) has defined adaptation as knowing enough about different cultures to "intentionally shift into a different cultural frame of reference" and modify behavior to fit the norms of another culture.

There are, however, serious limitations and drawbacks to the adaptation strategy. The main problems stem from the fact that the strategy “treats national culture as an overarching unitary phenomenon whose influence on its members is quite deterministic, implying that the behavior to which the manager should adapt is relatively predictable” (Berthoin Antal and Friedman 2003: 14). The stereotypical thinking that national cultural models promote is often misleading in a specific intercultural interaction (Adler 2002; Schneider and Barsoux 1997). Individuals are culturally complex beings, not standardized products of a national culture, so they are unlikely to think and behave in precisely the way predicted by a general model.

Besides recognizing the practical problems inherent in operating on the basis of cultural models, we have two ethical concerns with the adaptation approach. First, expecting managers to adapt to each new culture they encounter demands chameleon-like behavior and essentially a surrendering of their own cultural identity. Second, adaptation can be reduced to a form of manipulation. This occurs when people seek cultural knowledge about their counterparts with the intention of masking their real intentions and adopting “foreign” behaviors in order to achieve their goals.

For all these reasons, we believe that it is necessary to move beyond adaptation as the primary desirable form of intercultural competence. A new approach must be based on the recognition that individuals are culturally complex beings and each interaction is a unique situation to which the participants bring their expectations, values, and repertoires of behavior. Research comparing more successful international managers with their less successful peers confirms the importance of treating each interaction as unique (Ratiu 1983). The more successful international managers recognized that they cannot draw on a standardized solution that they can rely on in all situations. "The approach to such specific situations that they describe involves considerable observation and listening, experimentation and risk taking - and above all, active involvement with others" (Ratiu 1983: 141). Furthermore, this approach to intercultural competence must be underpinned by the twin beliefs that (1) as human beings, all people are of equal importance and worthy of equal respect, and (2) the repertoire of no individual or group merits *a priori* superiority or right to dominance.

We have coined the term negotiating reality to name “the process whereby individuals generate an effective strategy of action in an intercultural interaction by making themselves and each other aware of their culturally-shaped interpretations and responses to a given situation and expanding their repertoire appropriately” (Berthoin Antal and Friedman 2003: 16). In practice, the process of negotiating reality involves the various parties exploring three questions to heighten their self-awareness and then being willing to test out different ways of thinking and doing things.

The three questions people in an intercultural interaction must ask themselves are: (1) How do I perceive the situation? (2) What do I wish to achieve in this situation? (3) Which action strategy do I intend to employ to achieve my goals? When individuals explore these three questions for themselves and gain insight into the nature of the other person's answers, they create the opportunity to understand how their cultural repertoires are affecting their perceptions and behavior. They thereby also create the possibility of revising, expanding and improving their definitions of the situation, their goals and their strategies. By opening themselves to changing their definition of all of these three elements, the participating individuals become capable of deep, or "double-loop," learning (Argyris and Schön 1978). Double-loop learning lays the groundwork for expanding the repertoires of potential responses to situations involving different constellations of culturally complex beings.

Testing different ways of seeing and doing things starts by engaging with others to explore tacit assumptions that underlie behavior and goals. When people inquire into other people's logics with real curiosity and appreciation, they are likely to discover valuable insights and alternative interpretations that will expand or correct their own perceptions of a situation. The information they gain may be useful in redefining the goals or strategies. Equally importantly, by sharing the reasoning behind their thinking with others (which we term 'advocacy'), people create the possibility that their counterparts will also gain fresh perspectives with which they may adjust their definition of the situation, goals, and strategies (Berthoin Antal and Friedman 2003). The dual process of inquiry and advocacy makes it more likely that people will avoid or clarify misunderstandings, create a shared image of reality, and generate collaborative action.

Negotiating reality is a transferable skill from one cultural context to another. However, it first has to be learned and practiced. Research has shown that people rarely openly test out their reality images or inquire into those of others (Argyris 1983). Rather they treat their reality images as *concrete facts*, make unilateral judgments, and act upon these judgments. Posing questions about one's own cultural underpinnings does not come naturally, because culture is taken for granted. *Cultural* competence is in essence the ability to generate appropriate strategies of action unconsciously, but *inter*cultural competence is the ability to consciously explore one's ways of thinking and acing so as to actively construct an appropriate strategy. However, interrupting response patterns that have become engrained over years is difficult. Upon encountering different ways of perceiving and acting, which is often the case in intercultural situations, people tend to regard these alternatives as strange, inappropriate or even stupid. Trying out new ways of seeing and doing things feels risky.

In our experience, an intensive three-and-a-half-day (i.e., 22-hour) course in which students work on personal intercultural experiences they have had in the past and experiment with new behaviors can lay the groundwork for expanding their repertoire for future intercultural interactions. By understanding, trying out, and practicing negotiating reality, they develop a skill that is applicable to many different cultural contexts. The following section provides an overview of the learning process we used for a seminar entitled "Cross-cultural Management Competencies" at the Leipzig Graduate School of Management (HHL) in Germany. We have taught this class for eight semesters, trying out different ways of introducing and applying the concepts of negotiating reality with class sizes ranging from 12 to 45 students.

Revisiting personal intercultural experiences: the springboard for learning

The design of the seminar is based on our belief that people learn through experience, but only if experience is reflected upon and if assumptions are explored and tested. In other words, simply having had an experience is no guarantee of having learned. The pressure to act all too often short-circuits the learning cycle, leading to the repetition of engrained behaviors and the maintenance of existing patterns of thought rather than to learning from experience (Kolb 1984). We therefore structure the course around work on a "personal case." The purpose of the case is to bring the student's personal experience into the seminar room, where it functions as the main "data base" for inquiry and learning.

Learning from personal experience in difficult situations entails looking inwards and offering less than stellar performances for exploration with others. The course is designed as an intensive block seminar because we believe that personal reflection is so “foreign” to the business school curriculum that the students would find it difficult to sandwich such a learning approach in between routine classes in finance and marketing that require a very different kind of engagement. The days are organized as a flow between plenary sessions in which we present models and concepts, small group work to apply the concepts to the personal cases, and plenary sessions to present and discuss outcomes of group work.

Two design features relating to interaction during the course are particularly significant for creating a challenging *and* supportive learning environment: our role as co-facilitators and the composition of the small groups. Our intention is to create a learning community for the duration of the course, putting our expertise and experience at the service of the students and drawing on their expertise and experience to enrich the discussion. We chose to run the course together in order to bring our different cultural backgrounds to bear on the intercultural learning process, as well as our complementary disciplinary perspectives (anthropological and sociological theories of culture, international management, individual and organizational learning, reflective practice, action science, conflict resolution). When one of us is presenting a theory or model in the plenary sessions, the other adds illustrations and observes the participants for signs that ideas are (not) being understood. Our role during the group work is to circulate between them to help the groups if they get stuck, for example by clarifying ideas, stimulating them to take the analysis to a deeper level, and modeling the use of the concepts and desired learning behaviors. We leave the much of the control of the learning process to the group members.

In their business school context, the students already have a great deal of experience working in groups or teams, but group formation has not necessarily been learning oriented. The two main mechanisms tend to be (a) group assignment by the professor or (b) self-formation based on knowing each other well already. Considering that many of the personal cases have dealt with frustrating experiences in groups formed by the professor, we do not replicate this approach as a platform for learning together in this course. However, we encourage the students not to take the easy way out and simply form groups with their close friends. Instead, we ask them to find four other people with whom and from whom they believe they are likely to learn the most in an intercultural setting. In other words, we seek to create a setting that offers the psychological safety that is critical for the learning process (Friedman and Lipschitz 1992; Lipschitz, Popper and Friedman 2002; Schein 1993) while at the same time ensuring a diversity of perspectives on reality. They maintain these learning groups throughout the course, working through the personal cases in turn, so that each student shares his or her experiences with the group, receives challenges to his or her interpretation and behavior, and support in trying out new ways of seeing and doing things.

The personal cases

A week or two before the seminar, each student is required to write and submit to us a personal case describing a problematic situation or conflict involving cross-cultural element and in which they were directly involved (see Appendix A for a description of the assignment). In our course, the German students have recently returned from a semester abroad and the foreign students are in the midst of studying and living in Germany. Some students have already had internships or other forms of work experience in an international context, and some had spent a high school year with a foreign family. So the participants all have experiences to reflect on. For illustrative purposes, we have chosen an example of a learning situation brought in to the course by a German student from his experience in Japan.

Over the years, we have received a wide variety of cases illustrating the range of situations in which intercultural differences play a role. Many students choose to write about difficulties they encountered in internationally mixed teams, either at university or in companies. Some bring in examples of negotiations with foreign clients or suppliers, others describe problems with superiors, colleagues, or subordinates from different cultures. Quite a few cases come from situations outside work, such as conflicts with flatmates from different cultures or misunderstandings that occur at social events. No matter how "typical" or "unusual" the situation is, almost every case we have read contains the potential for expanding the writer's repertoire for the future. Although the other participants described in the case may never appear in the individual's life again, there is a high likelihood that the individual will repeat the same kind of thinking and the same kind of behavior in a new intercultural situation because the responses have become engrained. If reflected upon, a difficult experience presents an opportunity to uncover culturally-shaped patterns in thinking and behavior that are counterproductive in intercultural contexts.

Students are also allowed to invent a case (including the dialogue) dealing with a situation they expect to face in the future. While it is usually more powerful for students to revisit a real situation in which they can study the behavior they actually exhibited and the thoughts and feelings they really experienced, we have found that the students put a lot of themselves into any case they invent, so the revelatory power of the case remains. Furthermore, inventing a future case gives them an opportunity to prepare and 'practice' handling a difficult situation that they are likely to encounter.

The written cases contain some background information about the problematic situation itself (the setting, the problem, the people involved, the writer's role, events leading up to this incident); the writer's intended strategy for addressing the problem; the reconstruction of a dialogue in which the writer carried out his/her strategy; a description of the outcome, and some reflection about the learning from the experience.

The heart of the personal case is the dialogue, which is written in a "two-column" format, based on the learning approach used by Argyris and Schön (1974, 1978, 1996). In the right-hand column, the students write what they and the other participants said – as best as they can recall. In the left-hand column, they write the unspoken thoughts and feelings that they had during the interaction. Strikingly, no matter how old or recent the cases are, when the students engage in writing and talking about them, the intensity of the feelings the experience generated at the time resurge, making the situation very real for them all over again.

The paper provides the students a rich basis for discovering how quickly they make assumptions, interpret situations, and then act upon their assumptions and interpretations in ways that inhibit them from learning and, often, from achieving their goals. When students revisit their personal case experiences, they slow themselves down, opening each step of the process up for questions. By comparing and contrasting their goals, strategies, spoken words, and unspoken thoughts and feelings, students can discover how and where gaps occur between their espoused theories (how they believe they *want* to behave) and their theory-in-use (how they *actually* behave). Working through the case with other students in an iterative process, punctuated with the introduction of concepts and models from the literature on culture and learning, permits the students to consider alternative ways of defining and approaching the situation, then to design a different approach, and to test it out in role plays.

The power of the personal case as a learning tool is illustrated by the experience of Peter, a German student, who described a situation from his semester as an exchange student in one of the top Japanese universities. Peter wrote that he had intended to "get to know deeply as many Japanese as possible" in order to learn about Japan and the Japanese way of life. His initial strategy was to be very modest and polite and ask questions and to pretend to understand even if he was not satisfied with response because he thought that it "would be the way Japanese communicate with another and would help me to get to know them." Peter, however, was not happy with the outcome of this strategy. After two months, he still felt like an outsider and started avoiding difficult questions, focusing more on simply having a good time rather than learning. He felt frustrated and began to lose interest in learning about, and adjusting to, Japanese culture. He began to act just like he did at home, especially when he was with other European exchange students.

In order to illustrate his predicament, Peter reconstructed the following interaction that occurred among himself, John (a British male exchange student), and Ryoko (a Japanese female student). (The text of the dialogue has been slightly shortened and edited grammatically):

What I Felt and Thought	**What Was Said**
I agree. In Germany the level is much higher. It will be interesting to hear her opinion.	*John:* I am tired of the university here. The classes are boring and nobody cares at all about learning. I don't know what the Japanese go to university for.

Don't lie. I have been there.	*Ryoko:* I know, that you do not like your classes of the exchange program. But the regular classes are really different.
I think this is a good example. What do you say now? Don't give me this "I know somebody" proof. You don't have to defend your country or take it personally.	*Peter:* Come on Ryoko, I went to a regular class and there was no difference. The students were sleeping or writing diaries during the class and no one asked a single question. I think in Japan students only want free time.
Maybe at least she will agree that the system is not good.	*Ryoko:* That is not true. Some are really serious. For example, my friends are studying hard.
This must make it to everybody clear that here is something wrong. In Europe you can always ask for directions in English. What kind of explanation is this?	*Peter:* But honestly 90% are not interested in their lectures. And even if they liked to study, it is impossible because most classes are on a high school level. Think about the English skills of the students. They had it for 6 years in school and have now problems asking simple questions.
I definitely agree. Maybe now John is too upset.	*Ryoko:* The focus is more on grammar and reading.
Why is she saying this? Can Japanese never stand an opinion?	*John:* What do you learn grammar and reading for when you can't speak? All in all the University in Japan is useless. The students are paying $8000 per year for nothing. *Ryoko:* So what did you come to Japan for? Peter: I wanted to get to know Japan and to see something else.

The process of writing the personal case stimulated Peter to undertake some self-critical reflection about his performance in this interaction. He wrote that, even though his objective was “to learn something,” he was actually “complaining” and “generalizing from very limited information.” He was “not willing to listen”, “did not think deeply about what was already said”, and “did not give Ryoko enough time to respond.” Looking back, he felt that he should have asked more open questions instead of confronting Ryoko, admitting that, “I can imagine that she felt pushed in the end and had an arrogant impression of me.”

Peter’s case illustrates some of the central difficulties in developing intercultural competences:

- *Good intentions are not enough.* There was a puzzling gap between Peter’s intentions and what he was actually able to produce in practice. Peter wanted to learn about Japanese culture, but he ended up imposing his own cultural perspective on the Japanese.
- *Adaptation is easier said than done.* Peter did his homework by learning about Japanese culture in advance. He wanted to adapt to what he believed were Japanese behavioral norms, because he believed that this would be the best way to learn about the culture form the inside. However, his attempts to mimic Japanese cultural norms neither gained him the acceptance he sought nor helped him learn much. He eventually became frustrated and ended up acting just as he would at home in Germany.
- *There is a difference between knowing what to do and being able to do it “on-line”.* In retrospect, Peter regretted his behavior in the interaction with Ryoko and was well aware of how he should have acted. The question is why he was unable to act on this knowledge in the first place? How could Peter be so reflective and self-critical *after the fact*, but so “pushy and arrogant” during the interaction itself?

Stepwise Process for Learning How to Negotiate Reality

Enabling students like Peter to avoid the trap of repeating inappropriate behavior requires several learning steps. In order to expand the range of potential responses available to them in a given intercultural situation, students need to:

1. Understand how culture influences the thinking and behavior that underpin their own responses to what other people say and do.

2. Explore how they construct an “image of reality” (or mental model) and practice how to re-assess their (largely culturally shaped) assumptions and conclusions.
3. Grasp how their behavior is guided by mental “theories of action” that often deviate from what they consciously intend and to practice exercising conscious choice over their theories.
4. Combine action strategies of high “inquiry” with high “advocacy” in intercultural communication so as to increase mutual understanding and collaboration.
5. Explore different ways of framing conflict so that they can diagnose the root of problem and choose the appropriate mode for dealing with the situation.
6. Experiment with different ways of responding to their personal case situations through redesign and role-playing.

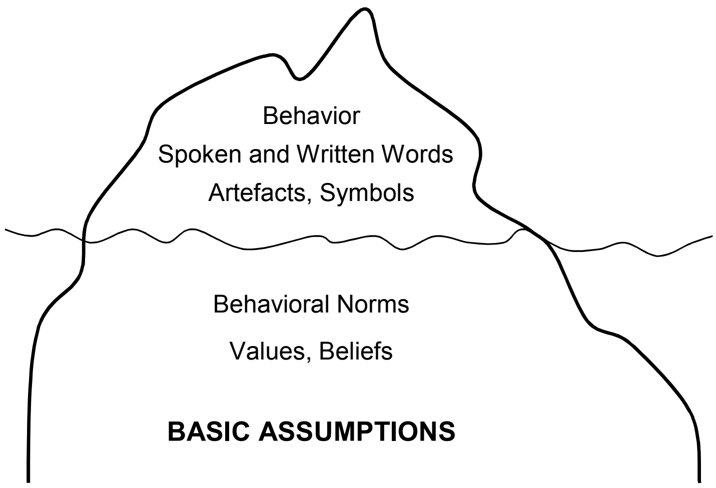
The following sections briefly describe how each concept is introduced and worked with during the course. We assigned selected background readings to be read before attending the block seminar, so the students should come with some conceptual awareness.

Step I: Understanding how cultures influence thinking and behavior

The plenary session on culture introduces key concepts and models drawn from anthropological and sociological theories (Berthoin Antal 2002; Kluckhohn and Strotdbeck 1961; Swidler 1996) as well as research on managers in different cultures (Adler 2002; Hofstede 1980; Laurent 1983; Ratiu 1983; Trompenaars and Hampden Turner 1997). The “iceberg” model of culture (see Figure 1) is a helpful way of illustrating that basic assumptions about how the world works and the role of individuals within it are located deep below the surface, along with norms and values that shape expectations about appropriate ways of behaving and thinking, while only behavior is visible. The danger in intercultural interactions lies in interpreting the behavior of others in terms of the assumptions underlying one’s own cultural iceberg. As Peter noted, “I was using Germany … as a yardstick” and “if something was different from Germany, I suspected that something must be wrong.”

Figure 1:

Iceberg Model of Culture



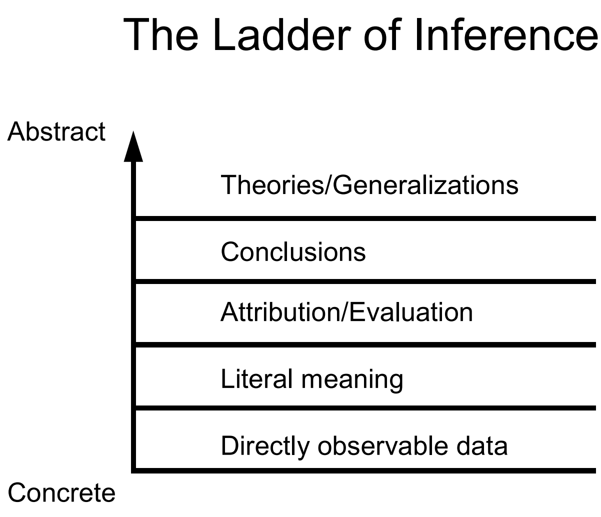
The students apply the concepts to their own experience, first by examining the various cultures (national, regional, religious, organizational, professional etc.) that have shaped each of them, so that they perceive of themselves and others as culturally complex beings (Berthoin Antal and Friedman 2003: 8). We have also found it useful to have the students apply the concept of culture to compare their business school in Germany with the "corporate culture" of other educational institutions they have experienced. This discussion lays the groundwork for later analyses of their experiences, such as those described in Peter's personal case, which occurred in those "strange" business school cultures where students deviated from their own norms of "appropriate" learning behavior.

Step 2: Exploring how people construct reality images

We introduce the concept of mental models (Senge 1990) or reality images (Friedman and Lipshitz 1992) with an exercise in which the students read a short text, then answer a series of questions that are either true, false, or not possible to know. The formulations in the text are ambiguous, so the correct answer for most questions is "not possible to know." The students, like most readers, make many inferences, of which they are unaware, and choose "true" or "false" more frequently than the data warrants. During the debriefing about their reasoning processes, almost all the students report having almost instantaneously constructed a mental image of the story, like a film in their heads. This exercise helps the students become aware of the speed with which they read a situation and the potential for error in doing so. They also become aware that they had not been conscious of what they were doing. In the discussion, we help the students draw the connections between the processes they experienced in reading the story and their interpretations of events in intercultural interactions.

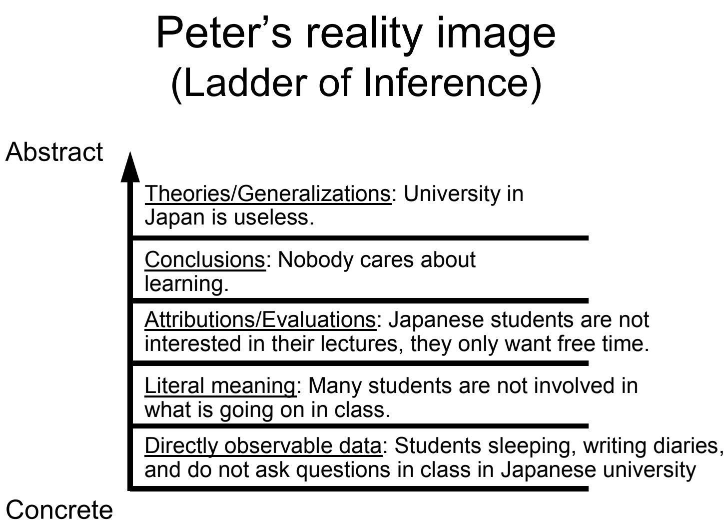
Once the students have grasped how their minds build reality images, we give them a tool with which to analyze the process in their personal cases: the ladder of inference (Argyris, Putnam and Smith 1985) (see Figure 2). It portrays the reasoning process as a series of inferential steps, like rungs on a ladder, from the most concrete, observable data (e.g., the words that were spoken or the actions taken) to increasing levels of abstraction such as attributions and evaluations, conclusions, and theories. People tend to draw on their culturally engrained assumptions in interpreting and judging a situation. While people climb up the ladder (i.e., make judgments) almost effortlessly, they experience extreme difficulty in trying to go down (i.e., testing or disconfirming their judgments). A central skill in negotiating reality is going down the ladder, that is, connecting one's interpretations of a situation to the directly observable data and tracing the inferential steps that led to the interpretation.

Figure 2:



The students work in their learning groups for the first time at this point, selecting one of the personal cases to explore. We ask them to start by having someone read aloud the left hand column, the side of the page in which the writer expressed his or her thoughts and feelings during the interaction, so that the writer can "listen to him/herself think" before applying the ladder of inference. The group task is to help the writer reconstruct the thought processes and identify the leaps made from the directly observable data to the (often very broad and harsh) judgments about the situation and the behavior of others. We recommend that in this exercise (and in each of the following group work sessions) the groups assign different roles to their members: the case writer is the owner of the process, two members act as consultants to coach the owner through the analysis, and one member observes the overall process and notes what happens during the discussion. The output of the group work is an illustration of the ladder of inference for the case, presented on a flip chart or transparency to the plenary (See Figure 2a).

Figure 2 a:



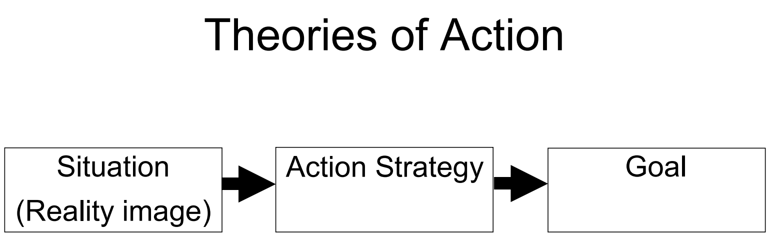
In the course of this exercise, the students become aware that other people, especially if they come from different cultures, draw other conclusions from the data and therefore see the same situation very differently. They may also realize that some of their inferences were unreasonable (e.g., because they interpreted a foreign situation according to the assumptions and norms in their own cultural iceberg) or that the other person's inferences make more sense for this particular situation. Peter, for instance, recognized that he was generalizing from the few students he had come to know and the limited number of classes he had attended. Furthermore, he realized that he had made inferential jumps from limited "data" (e.g. sleeping students) to some very judgmental and far-reaching conclusions ("nobody cares about learning"). While there was some logic to his reasoning, it left little room for alternative interpretations or for a more fine-grained understanding of the situation. Finally, he saw how he treated the reality image he had constructed as if it were the whole truth.

During the plenary discussion, we draw out the kinds of questions that need to be asked in order to go down the ladder (What led you to that conclusion? What do you mean? Can you show me the evidence for that?) We help the case owners see the need for seeking additional data that could disconfirm the interpretations they built up, before acting immediately on the assumption that their image of reality is correct.

Step 3: Grasping how behavior is guided by mental "theories of action"

The next step in the seminar is to place the concept of reality images into the context of the "theories of action" that guide people's behavior (Argyris and Schön 1974). Theories of action are similar to "programs" that indicate in situation X (conditions), do Z (strategy) to achieve Y (goal) (see Figure 3). Theories of action are built up through experience and often learned through socialization in a culture (e.g., in the family, school, organization). They enable people to interpret situations and respond almost instantaneously without conscious thought. This kind of automatic behavior is highly skilled and usually quite effective. However, theories of action built up within one context may be quite inappropriate in a different cultural context. For example, a person might misread or overlook important cultural cues, and thereby come to an incomplete or incorrect assessment of the conditions, as Peter and his friend John did in the Japanese university. Their interpretation of the conditions and the strategy they derived from it impeded their ability to achieve their goal of learning about how things work in Japan.

Figure 3:



Using the personal cases, we show the students how to reconstruct their implicit theories of action, in order to give them the opportunity to revise one or more of the elements in it. What is important at this point is that the students understand the distinction between "espoused" theories of action, and "theories-in-use". Espoused theories refer to what people intend to do, or how they would like to believe they behave. There is often a gap between what people intend to do or believe they do, and what people really do. However people tend to be unaware of the gaps, and they assume that they act according to their espoused theories (Argyris and Schön 1974, 1978, 1996). The personal cases provide rich data for discovering espoused theory (what the case writers believed they intended to do, as stated in the introduction to their papers) and the theory-in-use (from the description of their actual behavior in the dialogue).

The task of the group is to choose a second personal case, analyze it for the ladder of inference as they did in the first case, then to take the analysis step further to elicit the theories of action (espoused as well as theory-in-use). (See Figures 3a and 3b). If the students discover differences between the theories, they try to help the case writer recognize this fact and then explore what might be behind the discrepancies. The groups record their analysis of the case and present them to the plenary (on flip charts or transparencies). The analysis enables the students to see both the power and the potential pitfalls in their automatic behavior. Furthermore, they become aware of puzzling gaps and contradictions in their behavior that they had not yet seen.

Figure 3 a:

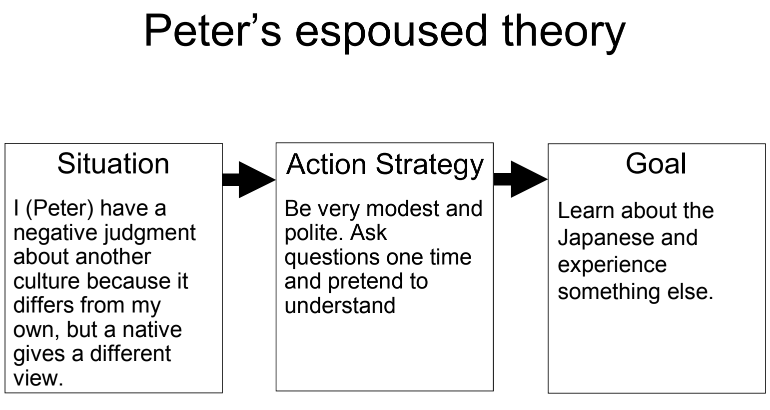
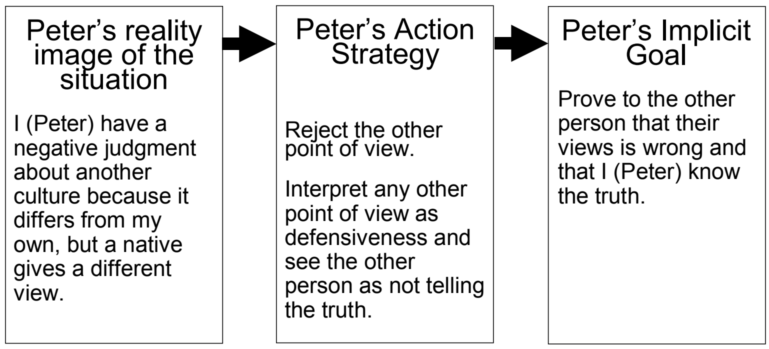


Figure 3 b:

Peter’s theory-in-use



For example, Peter knew that in Japan he would be confronted with points of view that were very different from his own. His intention (espoused goal) upon encountering these situations, was to be open and to “learn about the Japanese and to experience something else.” The strategy he originally wanted to employ in order to achieve this goal was to “be modest, polite, ask questions only once and pretend to understand”. We do not know whether Peter actually ever put this espoused strategy into practice. However, the data in this specific instance clearly illustrate a different “theory-in-use.” In practice, he made negative judgments. When a Japanese person provided disconfirming evidence, Peter’s implicit goal was to prove that his judgments were correct and that the Japanese person was wrong. His strategy for achieving this goal was simply to reject any argument or data that did not match his point of view and to attribute any disagreement to the other person’s defensiveness.

Surfacing Peter’s theory-in-use could help him in a number of ways. He could more clearly see the specific gaps between his espoused strategy and his actual behavior. He could also see that the goals implicit in his behavior were actually quite different from his intentions. He could then ask himself what he really wanted: to prove that he was right or learn something about Japanese culture? Finally, he could reconsider his espoused strategy: would asking questions only once and pretending to understand really help achieve the understanding of Japanese culture that he was seeking? Depending on how Peter answered these questions, he was now in the position to design action strategies to achieve his goals.

Step 4: Combining advocacy with inquiry

Learning does not end with insight or understanding. The complete learning cycle requires translating insight into a redesign of behavior and putting that redesign into action. We briefly explain the concept of the learning cycle (Kolb 1984) at this point in the seminar to prepare the students to make the shift from analysis into redesign and action in the form of role-plays. In order to help the students redesign their interaction and try a new approach, we offer them the advocacy-inquiry matrix (see Figure 4). Advocacy means clearly expressing what one thinks and trying to make the ideas and reasons clear to others. Inquiry means posing curiosity-driven questions and suspending judgment so as to explore and take seriously the perspectives and logics of others.

Figure 4:

Combining Advocacy and Inquiry

High Advocacy - Low Inquiry • Expresses strong opinions clearly and unambiguously • Ignores or hides information that does not support one's position • Does not listen or listens only to refute • Overpowers defensiveness	**High Advocacy - High Inquiry** • Treats opinions like "hypotheses" • Expresses clear opinions and provides the reasoning behind them • Invites questions into one's own reasoning • Asks questions and listens in order to understand the reasoning of others • Seeks data that might disconfirm one's own opinion • Engages defensiveness
Low Advocacy - Low Inquiry • Asks leading questions • Gives hints and double-messages • Camouflages threatening information • Ignores or hides information that does not support one's position. • Attempts to circumvent defensiveness	**Low Advocacy - High Inquiry** • Asks questions • Listens and tries to understand • Refrains from judging or expressing opinions • Attempts to avoid raising defensiveness

Peter's case illustrates how he moved between three of the boxes in the matrix, none of which contributed to his learning. He labeled his initial espoused strategy "the explorer", which is a form of high inquiry and low advocacy because he originally expected that simply asking questions politely would help him to understand Japan and be well accepted. Not satisfied with the outcome of this strategy, he "started to avoid difficult questions and topics at all. I thought this strategy would save me from disappointments and I focused more on having a good time by doing sports or singing Karaoke than having a serious discussion." In other words, he took a low-advocacy, low-inquiry stance. The third strategy, as evidenced by the above analysis of Peter's theory-in-use reproduced in the personal case, was one of high advocacy and low inquiry: he regarded his point of view as the "truth," rejected any other point of view, and showed no curiosity or interest in listening to Ryoko. Phrases ending with question marks were purely rhetorical challenges to her.

The group work assignment at this stage is to select a third case, to take it through the analysis already conducted on the earlier cases, and then to establish which of the four possible advocacy/inquiry strategies the case writer used. In our experience, the cases generally show that few, if any, of the students employed high advocacy and high inquiry in their cases. The most frequent strategy in problematic intercultural interactions, as illustrated in the dialogue reproduced by Peter in his personal case, is high advocacy and low inquiry, sometimes slipping into low advocacy and low inquiry when the case writer feels powerless and resorts to using rhetorical questions to hint at his or her view. We therefore encourage the participants to redesign their cases by trying out a high-advocacy, high-inquiry strategy.

For Peter a high-advocacy, high-inquiry approach would have meant seeking Ryoko's help in making sense of the observations he and his friends had made about students and the university system. Unlike his original strategy of high inquiry and low advocacy, he needed to explain what he had been seeing in his classes and why this surprised him in comparison to what he had expected, based on his experience in Germany and his previous knowledge about Japan. Instead of pretending he understood (as he had in his original strategy), high inquiry and high advocacy would entail pursuing questions he wanted to get better answers to by providing more information about his observations, current interpretations, and puzzlement.

Step 5: Exploring different ways of framing of conflict

Drawing on theories of conflict resolution, we provide the students with a model with which they can explore different reasons for the conflicts they have experienced or are likely to encounter in future intercultural interactions (Rothman 1997; Rothman and Friedman 2001). The model identifies three key sources of conflict, each of which can be used to "frame" the situation: the parties may be competing for resources; they may be pursuing different, even (apparently) incompatible interests with (apparently) inappropriate behaviors; and they may threaten each other's identity by challenging values or deep needs. Depending on which frame is used to define the conflict, certain aspects of the situation become salient, and each frame brings with it different implications for intervention and each is associated with different types of outcomes (see Table 1).

Table 1:

Frames of conflict

Frame	*Issue*	*Interventions*	*Outcomes*
Resource	Material goods Economic benefits Territory/space Time Information & knowledge	Distributive or positional bargaining Coercion suggest moving this into second place	Agreement Win/lose (zero sum) or compromise Single-loop learning
Interest	Goals Wants Norms	Cooperation Principled bargaining, Searching for integrative solutions	Agreement Win/win Mutual gains Single-loop learning
Identity	Deep human needs Values Meaning Definition of self and group	Testing reality images, Inquiring into goals and meanings Combining advocacy with inquiry Reflexive dialogue	Mutually defined perceptions of reality Double loop learning Expanded repertoire Changed self and relationships

Conflicts may fall easily into a single frame, or they may be rooted in different causes of conflict fitting into more than one frame. Intercultural conflicts usually entail different norms and values and they involve people's sense of purpose and meaning, their definition of self (Rothman 1997). For example, in many of the cases studies we collected, participants differed over expectations regarding punctuality and the best way to schedule time in carrying out a project. In an intercultural setting, these conflicts may simply be about dividing a limited resource or determining how much valuable time an individual must invest in a group project. However, if the behavior of participants in the situation appears to contradict norms about how things are done, the situation then becomes an interest conflict. It may escalate into an identity conflict if one or more of the participants feel that their values or their deep human need for dignity, recognition, respect, safety, control, purpose and efficacy are threatened (Azar 1990; Burton 1990). If only the resource frame is applied to the conflict about time, the parties are not likely to understand what is at stake, so they will neither resolve it nor learn from it. By using the frame model in the process of negotiating reality, the participants can diagnose the source or sources of the conflict and choose the most appropriate frame for dealing with it.

Peter's case is at one level a conflict about norms (how students should behave at university), but it is best framed as an identity conflict because Peter was frustrated by the fact that he was unable to decipher the cultural codes. When interacting with Japanese people, he felt less sure of himself, unrecognized and ineffective. These feelings were difficult for Peter to bear and eventually he reacted by falling back onto his native culture. Ironically, his strategy for regaining his own sense of dignity and self-efficacy was to attack Japanese culture. His strategy denied Ryoko the very same dignity, recognition, and sense of self-efficacy that were essential for him.

From the perspective of the identity framing, the desired outcome of engaging an intercultural conflict is not just a settlement. Rather it is a more complete perception of reality, and double-loop learning leading to an expanded repertoire to draw on in future interactions. The identity framing looks beyond short-term gains at ways of transforming dysfunctional patterns of interaction into relationships that enhance the ability of all parties to meet their deeper needs. It attempts to accomplish this change by encouraging "reflexive dialogue" in which people not only listen to each other but also to themselves in order to be aware of, and articulate, the deeper needs that may be threatened in a particular situation. In other words, the identity framing asks people to address the question: “What is making me feel so strongly about this such that I am digging in and making this conflict so difficult to resolve?”

The conflict frame model relates to the theory of action model by drawing attention to goals, the third element of the theory of action. The framing model enables the students to treat goals as objects of inquiry rather than as givens, so they can articulate and question why they chose these goals and feel strongly about them, and it offers the possibility of revising the goals. Individuals may discover through the analysis that their original goal is unrealistic and that within the given context a different goal may be more desirable. Identity conflicts call for interventions which lead parties “to clarify for themselves their needs and values, what causes them dissatisfaction and satisfaction” (Bush and Folger 1995: 82).

The group assignment is to take another case and repeat the previous analytical steps, then to coach the case owner so that he/she can determine the appropriate framing of the conflict and design a new strategy accordingly. The resulting analysis and proposal is presented for discussion in the plenary.

If Peter had been aware of his own identity issues, he might have been more effective in discussing the Japanese university system with Ryoko. Peter’s original strategy placed Ryoko in a position in which she felt she had to defend both the system and herself. At this point in the course, Peter could use the opportunity to redesign his strategy into a learning process, rather than attacking Japanese culture. By displaying genuine respect for Ryoko as well as curiosity about what he saw as anomalies in the system, the discussion probably would have gone very differently and he might have learned a great deal more. He might have gone further and tried to understand with Ryoko why it was so difficult for him to crack the code and to feel accepted by Japanese. In doing so, he might well have found that Ryoko experienced very similar feelings when she was an exchange student in the West. Such an inquiry might have helped Peter avoid develop the insight and patience necessary for learning about another culture from the inside.

Step 6: Experimenting with different ways of responding

The intellectual understanding and application of the models is, of course, a crucial part of the learning process, but the real test of learning is putting the ideas into practice and trying out new behaviors. Throughout the seminar, we provide students with opportunities to try out new ways of thinking and acting, but at this point we pull all the pieces together by having the students design and role play alternative strategies to the ones they employed in their personal cases. This is the point in the seminar at which we encounter the highest degree of resistance. The switch from intellectual discussion to practical role-playing raises the students' anxiety levels. Students often find it easier to admit and analyze their errors than to try to systematically design and implement a new type of strategy. Furthermore, it is an unaccustomed situation for them because although they may have engaged in role plays in other courses, they are rarely asked to role-play *themselves.* From our perspective, however, the learning cycle is not complete until the students have taken a step towards implementation. Resistance takes many forms, and we address them as they arise. Sometimes we help by participating in a role-play and modeling the behavior in the plenary session or in a particularly reluctant small group. The following dialogue represents a redesign of Peter's theory of action.

What I Felt and Thought	What Was Said
I agree. In Germany the level is much higher. It will be interesting to hear her opinion.	*John:* I am tired of the university here. The classes are boring and nobody cares at all about learning. I don't know what the Japanese go to university for.
Don't lie…Hold on…Rather than judge, let me see if I can try to to understand. Ryoko's statement does not fit with what I have seen in regular classes. What does she mean by "different".	*Ryoko:* I know, that you do not like your classes of the exchange program. But the regular classes are really different. *Peter:* Ryoko, what do you mean by "different"? I have been in regular classes and seen students sleeping, writing in diaries, and not asking any questions. I don't see a difference. Can you help me understand?

O.K. So it's not true for all of the students, but still I cannot understand how students learn anything here. It's so different from my experience in Germany.	*Ryoko:* Yes, that is true for some of the classes, but not all of them. It depends on what the students are studying. Engineering students, for example, are very serious. *Peter:* I understand that some of the subjects and students are very serious, but my experience of the university here is very different than in Germany. My impression is that most of the students don't have to work very hard in order to get through. Is that true?
It's really hard for me to resist telling her that she's wrong, but if I want to learn anything about Japan, I had better learn to listen…	*Ryoko:* Well, again, it depends on the individual, but in Japan we…

In Peter's case, the challenge of the role-play was to employ high advocacy and high inquiry. Such a strategy may sound easy, but it is extremely difficult to break deeply engrained patterns of behavior such as high advocacy and low inquiry. Peter first had to interrupt his automatic reaction, which was to reject Ryoko's point of view, and consciously orient himself towards trying to understand. However, he did not simply abandon his point or view or uncritically accept everything Ryoko said. Rather he made his observations and thoughts clear (high advocacy) while at the same testing them out and trying to make sense of them (high inquiry).

The goal of the role-play is not to demonstrate a virtuoso performance but to help the students interrupt automatic reactions and craft more effective strategies. As they engage in role-plays, we coach the students so that they can stop, reflect on what they are trying to do and where they are experiencing difficulty – and then try again. When the students try out a redesign of their case, they usually discover two things. First, it is much more difficult to change behavior than they expect, even with the benefit of analysis and insight. They may start well with high advocacy and high inquiry, but they tend to slip back into high advocacy and low inquiry, for example, if that is the strategy they originally used because it has become embedded in their repertoire over many years. The second lesson they learn, however, is that with practice, they can improve their performance significantly. If they are willing to repeat the role-play situation more than once, they usually succeed in shifting their behavior, thereby expanding the repertoire of responses they can draw on in future. Seeing is believing, though, so it is important to encourage students to move into the role-play and to stick with it, experimenting several times.

Final assignment and grading

The final assignment is a group presentation of a full analysis of one of the personal cases from the group, including a redesign and a role-play. The first objective of the case presentation is to determine whether the students understand and apply the various elements of the framework for negotiating reality. The second, and more important objective, is to give the students an opportunity to experiment with negotiating reality in action. In order to ensure that the role-play is spontaneous and not simply scripted, we randomly select students who are not in the presenting group to play opposite the case writer. We emphasize in the course that it is not important whether the students succeed at this role-play, but rather that they make a real attempt to apply their new knowledge.

Grading is probably the most unsatisfying part of teaching, especially in a behaviorally oriented learning course such as this one. Ideally, we would prefer to run the course on a pass/fail basis, but the business school requires a well-documented grading procedure and we recognize that many students tend to take courses with grades more seriously than those that are pass/fail. To reflect the importance of the personal case and of active and constructive participation throughout the plenary and group work sessions, we calculate grades in equal parts for the personal case, oral participation, and the final group presentation.

Extending the learning beyond the seminar.

We do not expect learners to develop a high level of competence in negotiating reality within the constraints of a one-time, three-and a half-day seminar. Our objective is to bring them to the point that (1) they experience enough of the concept to make an informed choice as making it a part of their personal repertoires and (2) have the basic components for deepening the learning by practicing on the own. Our direct contact with them, however, is limited to this seminar and, as of yet, we do not have a good strategy for helping them take the next steps. We advise them to choose a context in which they can experiment and practice where they feel comfortable making errors (with friends or peers in situations where the stakes are relatively low). As their level of competence grows, they can begin to increase the level of risk.

Conclusion

The current course design is the result of many revisions and fine-tuning, and we will continue to adapt it each time we teach it. It is an exciting – and risky – strategy. The fact that the object of study is not "the foreigners" but rather "me and my culture," and that there is no "one best answer" to the cases tends to surprise and unsettle students at first. The course entails roles and responsibilities in the learning process that they are not accustomed to in their other business school courses. We are persuaded that it is a powerful learning approach because it allows the students to set the learning agenda and to engage issues that are real to them. The insights they gain into their past behavior by re-visiting their thought processes and their emotional responses with their peers, followed by the opportunity to redesign and try out new approaches empower them to become more effective in future interactions. It is quite liberating for the students to realize that the key to effective intercultural interactions is not in an armament of knowledge but rather in learning-while-engaging. They are no longer at the mercy of cultural norms and values they cannot fathom, but rather they have the possibility of making conscious choices about how to interpret and respond to situations that are frustrating or confusing to them.

Placing the students' personal cases at the heart of a course as the springboard for learning implies that we as the facilitators cannot know in advance exactly what will happen. This means that the course entails risks for us as well as for the students. Facilitators require an ability to engage defensiveness as opportunities for learning because students often become defensive when confronted with their errors or misunderstandings. There is a strong temptation to reduce the level of uncertainty in the classroom by providing answers based on our deep knowledge of the literature and our years of experience with the models we use. Doing so would, however, be tantamount to slipping into the more traditional teaching mode of high advocacy and low inquiry, and thereby contradict the very core of the course. Put simply, people who want to teach negotiating reality must be willing to engage in it. We are under constant observation by students who are accustomed to seeing the all-knowing professor ready to allay their uncertainties. The role modeling function is central to the learning experience. If students see that faculty members espouse, but do not practice, high advocacy and high inquiry, they are unlikely to take the risk themselves.

We have discovered that co-facilitating the course kept us “honest” and able to resist the seduction of the stage offered by the classroom to “perform” a brilliant analysis or an impressive role play. By grappling with each constellation of students and cases as a new situation, we maintain our role as co-learners to support and stimulate the students’ learning processes. Keeping the risk in the air raises our adrenalin level and ensures that we continue our own learning.

The next challenges lie in designing ways of enabling a greater range of people to learn how to use the strategy of negotiating reality. The three-and-a-half-day process described here has proven effective for business school programs at the MBA-level. A very similar approach can be used in any university degree course, because the relevance of negotiating reality is by no means limited to the world of business. The process should also be adapted to other kinds of development programs, such as for professionals in different types of organizations (e.g., corporate executives, public health professionals, and teachers). Such participants are more mature, which implies that they bring more years of experience to draw on – and even more deeply engrained patterns of perception, interpretation and behavior that may be impeding their ability to work effectively with people from different national, organizational, or professional cultures.

Seminars on negotiating reality can go beyond looking back at past situations in order to better handle future ones. They can also be designed as interventions to help practitioners deal with common or current challenging situations, such as ineffective multicultural project teams or negotiations with a client or supplier that are threatening to derail. For example, we have started experimenting with ways of coaching such professionals to analyze the problematic situation they have cocreated, and develop the skills of negotiating reality so that they generate a shared perception of a complex reality and a basis for more effective collective action. In this respect negotiating reality represents an approach to intercultural competence that combines learning, consulting, and action research.

Appendix A:

Cross-Cultural Management Competences

Written Assignment: The Personal Case

What is a personal case?
A personal case describes a problem or a conflict in which you were personally involved, and for this course, which involves a cross-cultural element. The purpose is to help you learn how to become more effective by obtaining fresh insights into a situation. You could also choose a situation that you have to face in the future in order to help yourself prepare for it. In this sense, writing the case gives you an opportunity to 'practice' handling a difficult situation.

Every student is required to write a personal case for this course. The case will be graded and it will be analyzed in groups during the class in order to share the insights into such processes. The grade will take into account how carefully, openly, and reflectively you present the thinking in the situation you choose, so that it can serve to stimulate learning insights.

Steps for writing a personal case:
1. Begin the description with a paragraph about the situation itself: the setting, the problem, the people involved, your role, events leading up to this incident, and any other important background information.
2. Next, write a few paragraphs about your intended strategy. What were your objectives, how did you plan to achieve them, and why did you select these goals and strategies?
3. Then, write a few pages of dialogue (what was actually said in the situation, or, if you chose to write about a future event, what do you expect to be said). Use the format described below:

   Divide the page into two columns:

On this left hand side of the page, write what was going on IN YOUR MIND while each person in the dialogue (including yourself) is speaking	On this right hand side of the page, write what each person, including yourself, ACTUALLY SAID (or what you expect will be said in a future event).

4. Briefly describe the outcome of the case and your evaluation of your own performance and effectiveness.

The paper should be ca. 7-10 pages long (typed!), of which the dialogue should be at least 2 pages.

References

Adler, N. J. (2002), *International Dimensions of Organizational Behavior*, 4th edition, Cincinnati, OH: South-Western.

Argryis, C., Putnam, R. and Smith, D. (1985), *Action science: Concepts, methods, and skills for research and intervention*, San Francisco: Jossey-Bass.

Argyris, C. and Schön, D. A. (1974), *Theories in practice: Increasing professional effectiveness*, San Francisco: Jossey-Bass.

Argyris, C. and Schön, D. A. (1978), *Organizational Learning: A Theory of Action Perspective*, Reading, MA: Addison Wesley.

Argyris, C. and Schön, D. A. (1996), *Organizational learning II: Theory, method, and practice*, Reading, MA: Addison Wesley.

Azar, E. (1990), *The Management of Protracted Social Conflict: Theory and Cases*, Aldershot, UK: Dartmouth.

Barham, K and Berthoin Antal, A. (1994), "Competences for the Pan-European Manager", in Paul Kirkbride (ed.), *Human Resource Management in Europe. Perspectives for the 1990s*, London: Routledge: 222-241.

Barham, K. and Wills, S. (1992), *Management Across Frontiers*, Berkhamsted: Ashridge Management Research Group and Foundation for Management Education.

Barham, K. and Oates, D. (1991), *The International Manager*, London: Business Books.

Bartlett, C. and Ghoshal, S. (1992), "What is a Global Manager?", *Harvard Business Review* 70(5): 124-132.

Bennett, M. J. (1998), "Intercultural Communication: A Current Perspective", in Milton J. Bennett (ed.), *Basic Concepts of Intercultural Communication. Selected Readings*, Yarmouth, ME: Intercultural Press: 1-34.

Berthoin Antal, A. (1995), "The Challenge of Global Change", in Robert Heller (ed.), *The Complete Guide to Modern Management III*, Didcot UK: Management Books 2000: 53-57.

Berthoin Antal, A. (2001), “Expatriates’ contributions to organizational learning”, *Journal of General Management*, 26(4):62-84.

Berthoin Antal, A. (2002), "What is Culture? Discussion Note", in Ariane Berthoin Antal (ed.), *Course Reader on Intercultural Management*, Berlin: WZB and Technical University Berlin.

Berthoin Antal, A. and Friedman, V. J. (2003), “Negotiating Reality as an Approach to Intercultural Competence”, *Discussion Paper SP III 2003-101*, Wissenschaftszentrum Berlin für Sozialforschung (WZB).

Black, J. S. and Gregersen, H. B. (1999), “The Right Way to Manage Expats”, *Harvard Business Review*, 77(2): 52-63.

Burton, J. (ed.) (1990), *Conflict: Human Needs Theory*, New York: St. Martin’s Press.

Bush, R. and Folger, J. (1995), *The Promise of Mediation: Responding to Conflict Through Empowerment and Recognition*, San Francisco: Jossey-Bass.

Chaney, L. H. and Martin, J. S. (2000), *Intercultural Business Communication*. 2nd edition, Upper Saddle River, NJ: Prentice Hall.

Davison, S. C. and Ward, K. (1999), *Leading International Teams*, London: McGraw Hill.

Friedman, V. J. and Berthoin Antal, A. (forthcoming), “Beyond Adaptation: Negotiating Reality as an Approach to Intercultural Competence”

Friedman, V. J. and Lipschitz, R. (1992), "Shifting Cognitive Gears: Overcoming Obstacles on the Road to Model 2", *Journal of Applied Behavioral Science*, 28(1): 118-137.

Hofstede, G. (1980), *Culture’s Consequences*, Beverly Hills: Sage.

Kluckhohn, F. R. and Strodtbeck, F. L. (1961), *Variations in Value Orientations*, Evanston, IL: Row, Petersen & Co.

Kolb, D. (1984), *Experiential Learning*, Englewood Cliffs, NJ: Prentice Hall.

Laurent, A. (1983), "The Cultural Diversity of Western Conceptions of Management", *International Studies of Management and Organiza*tion, 13(1-2): 75-96.

Lipshitz, R., Popper, M. and Friedman, V. J. (2002), “A Multi-faceted Model of Organizational Learning”, *Journal of Applied Behavioral Science*, 38(1): 78-98.

Lobel, S. A. (1990), "Global Leadership Competences: Managing to a Different Drumbeat", *Human Resource Management*, 29(1): 39-47.

Mead, R. (1998), *International Management. Cross-Cultural Dimensions*. 2nd edition, Oxford: Blackwell Business.

Ratiu, I. (1983), "Thinking Internationally. A Comparison of How International Executives Learn", *International Studies of Management and Organization*, 13(1-2): 139-150.

Schneider, S. and Barsoux, J.-L. (1997), *Managing Across Cultures*, Hemel Hempstead: Prentice Hall.

Schein, E. H. (1993), “How can Organizations Learn Faster? The Challenge of Entering the Green Room", *Sloan Management Review*, 34(2):85-92.

Senge, P. (1990), *The Fifth Discipline: The Art and Practice of the Learning Organization*, New York: Doubleday.

Swidler, A. (1986), "Culture in Action: Symbols and Strategies", *American Sociological Review*, 51(2): 273-286.

Trompenaars, F. and Hampden-Turner, C. (1997), *Riding the Waves of Culture.* 2nd edition, London: Nicholas Brealey Publishing.

Veröffentlichungsreihe der Abteilung Innovation und Organisation des Forschungsschwerpunktes Organisationen und Wissen Wissenschaftszentrum Berlin

elektronisch verfügbar unter
http://www.wz-berlin.de/publikation/discussion_papers/liste_discussion_papers.de

1998	
FS II 98-101	MEINOLF DIERKES UND LUTZ MARZ. Lernkonventionen und Leitbilder. Zum Organisationslernen in Krisen, 69 S.
FS II 98-102	MEINOLF DIERKES UND LUTZ MARZ. Wissensmanagement und Zukunft. Orientierungsnöte, Erwartungsfallen und „4D“-Strategie, 36 S.
FS II 98-103	MEINOLF DIERKES UND LUTZ MARZ. Leitbildzentriertes Organisationslernen und technischer Wandel, 43 S.
FS II 98-104	TILMAN BAUMGÄRTEL. Reisen ohne Karte. Wie funktionieren Suchmaschinen? 33 S.
FS II 98-105	VALENTINA DJORDJEVIC. Von „emily postnews“ zu „help manners“. Netiquette im Internet, 49 S.
FS II 98-106	GABRIELE ABELS. Engendering the Representational Democratic Deficit in the European Union, 41 S.
FS II 98-107	STEPHAN RAMMLER, GERHARD PRÄTORIUS UND KARLHEINZ W. LEHRACH. Regionale Verkehrspolitik und Klimaschutz. Landespolitische Interventionsmöglichkeiten zur Reduktion der verkehrsbedingten CO2-Emissionen in Niedersachsen, 67 S.
FS II 98-108	HENNING BREUER. Technische Innovation und Altern - Leitbilder und Innovationsstile bei der Entwicklung neuer Informations- und Kommunikationstechnologien für eine alternde Menschheit, 79 S.
FS II 98-109	ARIANE BERTHOIN ANTAL UND CAMILLA KREBSBACH-GNATH. Consultants as Agents of Organizational Learning: The Importance of Marginality, 36 S.
FS II 98-110*	TILMAN BAUMGÄRTEL. Das imaginäre Museum. Zu einigen Motiven der Netzkunst, 54 S.
FS II 98-111	MEINOLF DIERKES AND CLAUDIA VON GROTE (Eds.). Public Opinion and Public Debates. Notes on two perspectives for examining public understanding of science and technology, 69 S.
FS II 98-112	SABINE HELMERS, UTE HOFFMANN UND JEANETTE HOFMANN. Internet... The Final Frontier: Eine Ethnographie. Schlußbericht des Projekts "Interaktionsraum Internet. Netzkultur und Netzwerkorganisation", 134 S.

1999

FS II 99-101	EMILY UDLER. Israeli Business in Transition, 45 S.
FS II 99-102	MARK B. BROWN. Policy, design, expertise, and citizenship: Revising the California electric vehicle program, 49 S.
FS II 99-103	STEFAN BRATZEL. Umweltorientierter Verkehrspolitikwandel in Städten. Eine vergleichende Analyse der Innovationsbedingungen von „relativen Erfolgsfällen“, 74 S.

2000

FS II 00-101	SABINE HELMERS, UTE HOFFMANN UND JEANETTE HOFMANN. Internet... The Final Frontier: An Ethnographic Account. Exploring the cultural space of the Net from the inside, 124 S.
FS II 00-102	WEERT CANZLER UND SASSA FRANKE. Autofahren zwischen Alltagsnutzung und Routinebruch. Bericht 1 der choice-Forschung, 26 S.
FS II 00-103	MIKAEL HÅRD UND ANDREAS KNIE. Getting Out of the Vicious Traffic Circle: Attempts at Restructuring the Cultural Ambience of the Automobile Throughout the 20th Century, 20 S.
FS II 00-104	ARIANE BERTHOIN ANTAL, ILSE STROO AND MIEKE WILLEMS. Drawing on the Knowledge of Returned Expatriates for Organizational Learning. Case Studies in German Multinational Companies. 47 S.
FS II 00-105	ARIANE BERTHOIN ANTAL UND MEINOLF DIERKES. Organizational Learning: Where Do We Stand? Where Do We Want to Go?, 33 S.

2001

FS II 00-101	KATRIN BÖHLING. Zur Bedeutung von „boundary spanning units“ für Organisationslernen in internationalen Organisationen, 34 S.

2002

FS II 02-101	UTE HOFFMANN UND JEANETTE HOFMANN. Monkeys, Typewriters and Networks. The Internet in the Light of the Theory of Accidental Excellence, 24 S.
FS II 02-102	UTE HOFFMANN. Themenparks re-made in Japan. Ein Reisebericht, 126 S.
FS II 02-103	WEERT CANZLER UND SASSA FRANKE. Changing Course in Public Transport: The Car as a Component of Competitive Services. Choice-Research, Report No. 2, 58 S.

FS II 02-104	WEERT CANZLER UND SASSA FRANKE. Mit cash car zum intermodalen Verkehrsangebot. Bericht 3 der choice-Forschung, 67 S.
FS II 02-105	ARIANE BERTHOIN ANTAL, MEINOLF DIERKES, KEITH MACMILLAN & LUTZ MARZ. Corporate Social Reporting Revisited, 32 S.
FS II 02-106	MARTIN GEGNER. Die Wege des urbanen Verkehrs zur Daseinsvorsorge, 63 S.
FS II 02-107	MEINOLF DIERKES, LUTZ MARZ & ARIANE BERTHOIN ANTAL. Sozialbilanzen. Konzeptioneller Kern und diskursive Karriere einer zivilgesellschaftlichen Innovation, 18 S.
FS II 02-108	CHRISTIANA WEBER UND BARBARA WEBER. Learning in and of Corporate Venture Capital Organizations in Germany. Industry structure, companies' strategies, organizational learning capabilities, 19 S.
FS II 02-109	JEANETTE HOFMANN UNTER MITARBEIT VON JESSICA SCHATTSCHNEIDER. Verfahren der Willensbildung und Selbstverwaltung im Internet – Das Beispiel ICANN und die At-Large-Membership, 155 S.
FS II 02-110	KATHRIN BÖHLING. Learning from Environmental Actors about Environ-mental Developments. The Case of International Organizations, 40 S.
FS II 02-111	ASTRID KARL. Öffentlicher Verkehr im künftigen Wettbewerb. Wie ein inkonsequenter Ordnungsrahmen und überholte Finanzierungsstrukturen attraktive öffentliche Angebote verhindern, 60 S.
FS II 02-112	THOMAS SAUTER-SERVAES UND STEPHAN RAMMLER. *Delaytainment* an Flughäfen. Die Notwendigkeit eines Verspätungsservices und erste Gestaltungsideen, 83 S.
FS II 02-113	ARIANE BERTHOIN ANTAL UND MEINOLF DIERKES. Organisationslernen und Wissensmanagement: Überlegungen zur Entwicklung und zum Stand des Forschungsfeldes, 39 S.
FS II 02-114	ARIANE BERTHOIN ANTAL UND MEINOLF DIERKES. On the Importance of Being Earnest about Business: Overcoming liberal arts students' misconceptions about leadership in corporate change processes, 31 S.
FS II 02-115	DANIELA ZENONE. Das Automobil im italienischen Futurismus und Faschismus. Seine ästhetische und politische Bedeutung, 72 S.

2003

SP III 03-101	ARIANE BERTHOIN ANTAL UND VICTOR FRIEDMAN. Negotiating Reality as an Approach to Intercultural Competence, 35 S.
SP III 03-102	ARIANE BERTHOIN ANTAL, CAMILLA KREBSBACH-GNATH UND MEINOLF DIERKES. Hoechst Challenges Received Wisdom on Organizational Learning, 36 S.

SP III 03-103 ARIANE BERTHOIN ANTAL UND JING WANG. Organizational Learning in China: The Role of Returners, 29 S.

SP III 03-104 JEANETTE HOFMANN. Die Regulierung des Domainnamensystems – Entscheidungsprozess und gesellschaftliche Auswirkungen der Einrichtung neuer Top Level Domains im Internet, 122 S.

SP III 03-105 OLIVER SCHÖLLER UND STEPHAN RAMMLER. „Mobilität im Wettbewerb“ Möglichkeiten und Grenzen integrierter Verkehrssysteme im Kontext einer wettbewerblichen Entwicklung des deutschen und europäischen Verkehrsmarktes – Begründung eines Forschungsvorhabens, 35 S.

SP III 03-106 FALK BERNDT UND HERMANN BLÜMEL. ÖPNV quo vadis? Aufforderung zu verkehrspolitischen Weichenstellungen im ÖPNV, 73 S.

SP III 03-107 Tobias Wölfle und Oliver Schöller. Die kommunale „Hilfe zur Arbeit“ im Kontext kapitalistischer Arbeitsdisziplinierung, 26 S.

Bei Ihren Bestellungen von WZB-Papers schicken Sie, bitte, unbedingt einen an Sie adressierten **Aufkleber** *mit, sowie* ***je Paper*** *eine* ***Briefmarke im Wert von Euro 0,51*** *oder einen* ***"Coupon Réponse International"*** *(für Besteller aus dem Ausland).*

Please send a ***self-addressed label*** *and* ***postage stamps in the amount of 0,51 Euro*** *or a* ***"Coupon-Réponse International"*** *(if you are ordering from outside Germany) for* ***each*** *WZB-Paper requested.*

Bestellschein

Order Form

Wissenschaftszentrum Berlin
für Sozialforschung gGmbH
PRESSE- UND INFORMATIONSREFERAT
Reichpietschufer 50
D-10785 Berlin

Absender ● Return Address:

Hiermit bestelle ich folgende(s)Discussion Paper(s) ● Please send me the following Discussion Paper(s) **Autor(en) / Kurztitel ● Author(s) / Title(s) in brief**	**Bestellnummer ● Order no.**